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ALONZO S. WEED,

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THE ANGELS' SONG.

BY REV. J. H. BEALE.

We hear the glad song through echoing skies,
Which angels prolong in their gladness surprise:—
"A Saviour is born, and the darkness is past;
The brightness of morn has arisen at last."

That song first was caught on Judah's lone plain;
With love richly fraught still re-echoes again;
Now, "Glory to God in the highest!" they sing;
"O praise ye the Lord, for glad tidings we bring!"

"May peace reign on earth, with good-will to man;
Though humble its birth, salvation's great plan;
We see like the morning arising so bright—
The hill-tops adorning with glorious light."

Then sing the loud chorus of heavenly song,
Which swelling far o'er us still stretches along;

The mists of the ages are quickly withdrawn,
And history's pages have caught the fair dawn.—

The morning when earth redeemer shall sing

The song of His birth, with echoes shall ring;

The universe 'round in the anthem of praise:—
"A Saviour is found in the 'Ancient of Days!'"

Wallingford, Conn.

"ONLY A TRAMP."

BY LUCIA E. F. KIMBALL.

So Bridget announced one cold, stormy morning last winter. The fire burned cheerily in my open grate. I was thoroughly comfortable, lounging over a new magazine the postman had just brought.

"Tell him we've nothing for him," I answered half mechanically, and a little impatient at being interrupted by so small a matter.

Tramps were such frequent callers I had grown quite indifferent to them, and took it for granted that they were all worthless vagabonds, too lazy to earn an honest living, and that helping them would only encourage idleness and beggary.

As my eyes went back to my book, they took in the dreariness of the winter storm, driving the sleet in wild gusts against the window. Something—the contrast, it may be, in the chill prospect without, and the warmth and comfort within—brought to me a painful sense of what a forlorn thing it was to be out begging on such a dismal morning.

I threw aside my magazine and went into the kitchen. Bridget had just shut the door upon the man. As I opened it a blinding whirl almost took away my breath.

"Come in and I'll give you something to eat," I said when I could speak.

The man was a genuine tramp—a tramp fiercer-looking than the gull are apt to be, with a sullen expression on his set, hard features. The snow and sleet hung in his shaggy hair, and the great rough hands were purple with cold.

I gave him a seat by the fire, set the coffee-pot on the stove, and with my own hands prepared him a warm breakfast. While he was eating I left him alone, and went up stairs to look for some clothing I had heard Fred say he shouldn't wear any more.

It did occur to me that he might steal the silver, but Bridget was busy with the chamber-work, and she never liked to be hindered. Somewhat I felt like trusting the man, though he was so bad looking.

The heavy brows relaxed a little as I gave him the garments, and he thanked me for them and the breakfast.

"Ye'll be wantin' the snow shoveled, when the blow's over, an' I'll come round an' do it for yer, Mis', if ye'd like me to," he said.

"We should," I answered, "if you can get round before any one else comes along."

He went out into the storm, and I went back to my magazine, but the article in which I had been so much interested had lost its relish, and along with the reading I fell into a kind of gloomy speculation as to the wherefore of life in general, and of tramps in particular.

I may as well tell you that for some years past I have been troubled with nervous depression, arising partly from my delicate health, and partly from my manner of living. You will think it strange that with my pleasant home and kind husband I have not always been a happy woman. I came from a large family, and we were always busy and lively. I missed the companionship and bustle that always comes along with a household, when I came to settle down with only my husband and myself, and a girl to do my work. There were plenty of things I might have been interested in, but I gradually fell into the way of not caring for anything outside of a certain narrow limit.

Fred was not a Christian, though he had the greatest respect for religion, and was very thoughtful of my wishes in regard to all matters pertaining to it. Of course this was a constant source of anxiety to me, but I see now how foolish I was in my manner of expressing it. Instead of trying to win him by showing the real brightness and beauty the Christian faith gives to every-day life, I wore a sad face whenever I spoke to him upon the subject, and he often came home and found me in tears, with no reason save that I was troubled and unhappy. I wonder now that he didn't come to hate religion, associating it as he must with my gloom and worry.

As time went on my seasons of depression grew more frequent, and my health really began to give way. Last fall Fred persuaded me to go home for a visit, hoping the change would benefit me. At first it was so delightful being in the dear old place once more, and having my friends all about me, that I improved greatly; but very soon I began to be troubled constantly about Fred and his staying at home alone, though he wrote the most cheerful letters. One day I suddenly made up my mind to come home. I came back to Fred hardly better than when I left.

What I wanted was soul-healing, and that could not be found by change of scene.

I fancied that my life was useless, and that I had no influence over my husband. Sometimes the terrible thought would come that he might be better without me. Of course ill-health had something to do with such fancies, just as they, in a measure, were the cause of that; but I believe it was really spiritual *ennui* that was sapping the health of body and soul. My religion was not a motive power, and my life was purposeless and meagre in consequence.

You are wondering what all this has to do with "my tramp," as I have always called him. Much every way, as I shall show you, if you have the patience to wait.

I told my husband about him when he came home, and how seeing him had given me the "blues."

"Your 'blues' won't rid the country of tramps; if they would the government would pay you liberally for indulging in them," Fred said cheerily.

"He has promised to come round and clear the sidewalk when the storm is over."

Fred laughed. "He'll be a model tramp if he keeps his word. Whoever knew one of that sort of fellows to go for favors received, in work, after he had once got out of sight. You'll see this trusty knight of the shovel tomorrow morning 'in a horn,' as the boys say. But don't fret about it, puss. These poor fellows have hard times enough in such weather as this anyway; but nine cases out of ten it's their own fault."

I had very little faith in the man's word, but since I had seemed to give him the credit of honesty, I hoped he would prove my judgment correct.

Very early the next morning I heard the scrape of a shovel on the sidewalk, and looking out, saw my veritable tramp hard at work. With a little flutter of triumph I called Fred to see.

"Are you sure he is the same one?" I asked with provoking incredulity.

"Sure? Of course I'm sure," I answered warmly.

"Oh well, he wants some more of your good coffee and doughnuts.

Tramps, like the rest of us men, appreciate a first-class breakfast. But he has kept his word, and does his work well. I'll pay him double for it, and that will keep the 'blues' away—for how long, Tillie?" Fred said lightly as he tossed the money into my lap.

I gave him a seat by the fire, set the coffee-pot on the stove, and with my own hands prepared him a warm breakfast.

While he was eating I left him alone, and went up stairs to look for some clothing I had heard Fred say he shouldn't wear any more.

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THE SUNDAY SCHOOL.

Sunday, December 30.
Lesson XIII. Review.

BY REV. W. E. HUNTINGTON.

I. What brought the apostle Paul to Cesarea? Who was Agabus? What did he say about Paul's going to Jerusalem? Did he utter this prophecy in order to deter Paul from going? Tell how this word from Agabus influenced the friends of Paul. How did the apostle endure their entreaties that he should not go to Jerusalem? Give the distinction between stubbornness and firmness. What gave Paul his determination?

II. What was the Nazarite vow? Why were the Jews enraged against Paul in Jerusalem? Was their charge in any respect true? Where did the Jews arrest him? Give the name of the chief captain of the band of Roman soldiers. Did this company of soldiers probably save Paul's life? Why did the captain command Paul to be bound? Did the Roman officer show any disposition to know the real cause of his prisoner's ill-treatment by the mob? Why was the captain surprised that Paul could speak Greek? What uproar did the officer think Paul had been engaged in, some years before?

III. Where did Paul stand while making his address to the Jewish mob? What does he say he saw and heard, in a trance, while praying in the temple, soon after his conversion? Was it natural that he should desire to remain and labor in Jerusalem, after having been changed from a persecutor into an earnest preacher? What was God's plan for him, however? How did Paul's act after hearing Paul's testimony? How was the captain prevented from scourging Paul? Why did his Roman citizenship save him? Will citizenship in Christ's kingdom save a man from a multitude of evils?

IV. What was the Jewish Sanhedrin? Had this tribunal a right to try Paul? Does Paul in his address before this council claim innocence? What indignity did the high priest offer to the apostle? Was it not many in Paul to resent this insult? Tell how he, by a little strategy, divided the council. What were the distinctive doctrines of the Sadducees? and of the Pharisees? Was it necessary again for the military to interfere? What comfort did Paul receive at this trying juncture of events? What promise was made to him about his future work?

V. Who was Felix? What gave Paul confidence as he made his plea before this governor? What are the points in his late experience, which he reviews before Felix? Does Felix come to any decision after hearing Paul's speech? How did he treat Paul while a prisoner under his jurisdiction? Who was Drusilla? What was the burden of Paul's second address? Was Felix convicted? Why not converted? Why is it dangerous to delay action in the religious life? Can we expect to become more impressionable to spiritual things by stifling conscience and postponing duty?

VI. Who was Agrippa? What is the burden of Paul's defense before him? Is it profitable to others to tell our own experiences of God's grace? Is there a danger of letting our experience become mere egotism? Shall any hesitate about speaking of their deliverance from sin because they cannot tell such a glowing story as Paul's? What were the supernatural events connected with Paul's conversion? What was the Lord's design in his conversion? Does God have a mission for every saved soul? Have you had a heavenly vision? Did you obey its teaching?

VII. Who was Festus? Why did he accuse Paul of madness? Is there anything wrong in a Christian's showing some enthusiasm for the work of saving souls? Was there any reason for Festus' charge that "much learning" had turned Paul's head? Why did Paul presume upon the knowledge that Agrippa had of the prophets? What effect was made upon Agrippa's heart? What is the true rendering of verse 28, in which "almost persuaded" is found, by the English version? How does Paul answer the sarcasm of the king?

VIII. How did Paul happen to go to Rome? How was he escorted and carried? Describe the vessel's course. Describe the dangers and the incident of the crew while the vessel was tossed by Eurocydon. What disregarded advice did Paul remind the captain and crew about, while in their extremity? How did Paul behave at this crisis? What elements of character are necessary to a commander? Did Paul have these? What divine assurance did he receive that all would be well with them? Is there any trouble that comes upon us in which we may not have light and help from God if we ask for it?

IX. Why had the ship's company fasted for fourteen days? Is it a Christian duty to fast for the bodily life? What did Paul teach at this time in regard to giving thanks to God for food? With what cargo was the ship burdened? Describe the place where the ship was run aground. Why did the soldiers give their cruel counsel to kill the prisoners? How did the company reach the shore? Was Paul's prediction fulfilled?

X. How did they know the island upon which they landed was Melita? Explain the term "barbarous people." How did they manifest their hospitality? Was it a miracle that saved Paul from

the effect of the viper's sting? What two suppositions of the bystanders revealed their superstitious tendencies? Who was Publius? Did Paul make returns for the kindness shown him? What was probably the end for which miraculous deeds were performed on the island?

XI. Describe Paul's entrance into Rome. What privileges were given him after being delivered to the captain of the Praetorian guard? What body of people did Paul summon to hear him? Had the Jews heard anything to prejudice them against Paul?

What was done at the second meeting of the Jews at Paul's house? What did Paul give as a reason for being a prisoner? How long did this happen in Rome last? What did he do?

XII. Tell what Paul accomplished between his first and second imprisonment in Rome. What epistles did he write just before his death? Who was Timothy? What is Paul's idea of preaching? What did he urge as a preparation for the times of unbelief? What nine things does he exhort Timothy to do as a minister of Jesus Christ? Did Paul fear death? What gave him such repose? Explain what he meant by the words "fight," "course," "faith." What is the "crown of righteousness"? When is that appearing to be, of which Paul speaks?

PARAGRAPHS FOR PREACHERS.

PREACHING OVER PEOPLE'S HEADS.

We hear a good deal about preaching over people's heads. There is such a thing. But generally it is not the character of the ammunition, but the fault of aim, that makes the missing shot. There is nothing worse for a preacher than to come to think that he must preach down to people; that they cannot receive the very best he has to give. He grows to despise his own sermons, and the people quickly learn to sympathize with their minister. The people will get the heart out of the most thorough and thoughtful sermon, if only it really is a sermon. — *Phillips Brooks.*

PREACHING DOCTRINES.

It is the merest mockery to constantly iterate the invitation, "Come to Christ," or to repeat perpetually, "Believe on the Lord Jesus Christ," without at the same time telling who Jesus is, and explaining what is meant by believing on Him or having faith in Him. But to do this involves doctrine, and at this point we are met with a popular outcry against doctrinal preaching. "Preach Christ," they say, "and leave the doctrines alone!" This is impossible, and the demand is absurd. Any explanation about Christ is based on some doctrine as to His person. If we attempt to explain His crucifixion and death, we also involve doctrine. Even beneath the clamor itself there is the doctrine that it is not what a man believes, so long as he is resting in Christ. But doctrinal preaching is not confined to the evangelical ministry alone. They who teach that Christ is but a man, or that His death is but the death of a martyr, are equally teaching or preaching doctrine. The truth is, that if men would preach that there is any significance whatever in the Gospel, it is impossible to escape the use of doctrine. — *Wm. M. Taylor, D. D.*

Pray, then thy words, the thoughts con-

That o'er the swell and thronz;
They will condense within thy soul
And change to purpose strong.
But he who lets his feelings run
In soft, luxurious flow,
Shrinks when hard service must be done
And faints at every woe.

Faith's meanest deed more favor bears,
Where hearts and wills are weighed,
Than bright transports, choice prayers,
Which bloom in honest and fade.

John Henry Newman.

EXTemporaneous Style.

If you determine — as I trust you will — not to read, you will do well to master the materials you have prepared for a sermon in the same way in which men master the materials they have prepared for a speech. On a few sheets of note-paper — if you cannot trust your memory — you may indicate your leading lines of thought, and the illustrations which you are most anxious not to forget. You will find it expedient to prepare two or three opening sentences; it is still more expedient to make sure of an effective close. One of the best speakers I have heard was often in the greatest difficulty through his inability to hit upon a perfectly satisfactory sentence to finish with. Those of us who knew him used to watch him with the greatest amusement while he was hunting to the right and to the left for what he wanted. We used to say that he was "running after his tail." You may also prepare a few keen, epigrammatic, or passionate sentences, in which to concentrate the effect of extemporaneous passages which lead up to them. I believe that Punkt, one of the greatest of our orators, was accustomed to prepare his speeches in this way. It is generally understood that on great occasions Mr. Bright follows the same method.

As for the extemporaneous passages, let them be perfectly extemporaneous. Make no attempt to recall the words in which your thoughts occurred to you in your study. Never permit yourself to criticize the form of your sentences. Grasp your thoughts firmly and let the sentences take their chance. The advice of Mr. Pitt to Lord Mornington was admirable: "My Lord," he said, "you are not so successful as you ought to be in the House of Commons; and the reason, as I conceive, is this: You are more anxious about words than about ideas. You do not consider that if you are thinking of words you will have no ideas; but if you have ideas, words will come of them." Lord Mornington — who is better known as the Marquis of Wellesley — took Pitt's advice, and he became one of the most eloquent of English orators.

But, though you ought not to think of your style while you are preaching,

you must think of it at other times. Whether you read your sermons or preach extemporaneously, it is equally necessary that you should take a great deal of trouble to acquire a mastery of the English language. Do not imagine that knowledge of your own tongue will come to you by instinct or inspiration.

The power of writing and speaking in clear, strong, racy, picturesque, and musical English is as truly the result of culture and hard work as the power of reading a play of *Eschylus* or a difficult speech in *Thucydides*. — *R. W. Dale, D. D.*

IS SACRIFICE THE LAW OF THE ITINERACY?

BY REV. L. R. THAYER, D. D.

It may be conceded, that an individual in complete isolation is at liberty to do as he may please. But when another is with him, their mutual rights and interests require a modification of that license. In all associations in life, mutual interests come into play, and if need be, control or restrict personal liberty.

In our civil relations, association, in fact and to a great extent in form, is a necessity beyond our choice. But in the larger proportion of our other personal and social interests, relations, our associations are, in some forms and character, voluntary. Among the most purely voluntary of these are found religious associations — alike such as pertain to our personal culture and comforts, and such as control our efforts for religious propagation.

In all our voluntary associations there is involved a rendering of benefit or service, for benefit or advantage in return. The law of reciprocity pervades and controls them all. Assuming, as must be readily granted, that whatever interest we may have in a Church organization will be best secured by whatever will most efficiently promote the purposes of that Church organization, one of the most important problems that confronts us is: How shall the ministerial talent in the general Church be so distributed among the individual Churches as most effectually to accomplish the work assigned by the Head of the Church to the ministerial office? In the standpoints of its practical workings and results. Is it more than others a system based in our favor for religious propagation?

As we have said, the first desire of the true minister must be for that field of labor in which he can be most useful. In what way will he be most likely to find that place? Will it be by taking his stand in the market-place and waiting until some one shall propose to hire him, and then striking such a bargain as he can with such an one as he chances to meet? Would he be likely to know much of the peculiarities of the place that offered, or could he learn much of it by a few trial sermons and visits? Or were he ever so well acquainted with the field in question, is he the best judge of his own abilities?

On the other hand, what does the Church seeking a pastor know of this candidate? Or how much can they learn of him by a few trial sermons — sermons perhaps prepared or selected for the occasion? And is it not true that very many in societies, if not in Churches (and likely there, too), are not the best judges of the qualities in the preacher their needs would most require? That there are theoretical difficulties in this mode of procedure must be conceded, and that such difficulties are realized in the practice of it in very clearly records.

[Concluded next week.]

the past has attracted much attention, met with some opposition and much criticism, and to-day is attracting more attention and winning more favor than any other feature of Church polity.

Is this system founded on sacrifice? Such has been the generally received opinion. But wherein is that sacrifice found? If anywhere, we suppose we are to find it in the concession of the right to choose, either on the part of the Church or the preacher. In so far as pertains to the end sought by the connection, the desire of the true minister and the true Church must be the same. Each preacher desires to labor in that place where his talents will be most beneficially employed, and each Church must desire the minister whose talents are best adapted to be of most benefit to them.

At this point a question presents itself before us, too important and far-reaching to admit of present consideration: How far should what are known as natural or personal rights affect the duty of one whose whole being is solemly consecrated to the work of God? Are democratic ideas of personal rights applicable to Church organizations? to personal religious duties?

Passing these points, and assuming, though not conceding, that we as ministers have the right to choose our fields, and that the Churches have the right to elect their religious teachers, we come to look at the literacy from the standpoint of its practical workings and results. Is it more than others a system based in our favor for religious propagation?

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Passing these points, and assuming, though not conceding, that we as ministers have the right to choose our fields, and that the Churches have the right to elect their religious teachers, we come to look at the literacy from the standpoint of its practical workings and results. Is it more than others a system based in our favor for religious propagation?

On the other hand, what does the Church seeking a pastor know of this candidate? Or how much can they learn of him by a few trial sermons — sermons perhaps prepared or selected for the occasion? And is it not true that very many in societies, if not in Churches (and likely there, too), are not the best judges of the qualities in the preacher their needs would most require? That there are theoretical difficulties in this mode of procedure must be conceded, and that such difficulties are realized in the practice of it in very clearly records.

[Concluded next week.]

FIRST M. E. CHURCH, COMMON STREET, LYNN.

BY REV. C. D. HILLS.

Mr. EDITOR: The historic relation of this Church to the denomination is my apology for this communication. Lynn was the first place in New England that gave Rev. Jesse Lee a welcome. Did not God move Benj. Johnson to invite him to Lynn? Was it surprising that one year from Mr. Lee's entrance, the St. Paul of early American Methodism — Francis Asbury — should say, under a divine inspiration, "Here we shall make a firm stand, and from this central point (from Lynn) the light of Methodism shall radiate through the State?" It is a familiar saying that the "Old Lynn Common Church is the cradle of Massachusetts Methodism." What was the first Methodist society in Massachusetts, organized Feb. 20, 1791? What the first Methodist chapel erected in the State? Where was the first Methodist Conference held in New England? From what Church came the first native preacher in New England? What Church organized the first Methodist Sunday-school in New England and the first missionary society in the United States? What Church sent forth and supported the regularly appointed missionary of the Methodist Church in this country? Dr. Wm. R. Clark says these "seven signal honors" belong to this "Old Mother Church."

The free and impartial salvation, which in the providence of God Rev. Jesse Lee was sent from Virginia to preach, on the evening of Dec. 15, 1790, in Mr. Johnson's parlor, in his barn, and six months later in that "first Methodist chapel," and theunction and power with which he preached his first sermon here from John iii. 17, were types both of the master and manner now common in all the towns and cities not only of New England but of the whole country.

That "first chapel" was only 44x35 feet — about the size of the infant classroom of the new church. It had no door in front, but one on each side. Carpet, cushions and stove — there were none. Such was the "cradle" rocked by Lee, Bloodgood and Smith; Rector, Rofford and Rogers; Pickering, Covell and Brodhead; Williston, Nichols and Wells; Sergeant, Lyell and Jayne; Webb, Coye and Young; Stevens, Kent and Norris. In 1812 Joshua Soule transferred it to the Baptists, who moved it away, and the first edition of the present church was built.

This is done by the second mode mentioned for distributing ministerial talents among the Churches and supplying the Churches with such labor. Where these appointments and exchanges are made in accordance with fixed regulations, administered by the properly constituted appointing board or cabinet, we have the itinerary as set forth in our book of Discipline, and generally practiced in our wide-spread Church — a system that in

try was built under it, and the present pews put in. Such was the condition of the house during the pastorates of Horton, Pierce and True. In 1839 the galleries were remodeled, the steps into the church were moved inside, and the present fence built outside. Such was the material condition after a

hundred years, prepared in the later years of a half century. For the next twenty years Chas. Adams, Haskell, Crowell, J. W. Merrill, Thayer, J. A. Adams, Degen, Butler and Smith were consecutive pastors.

May 21, the society decided to build, providing \$25,000 could be secured on subscription. This sum, with the legacies of Paul Newhall and P. P. Tapley, amounting to \$10,000, and the old church property valued at \$20,000, was regarded as sufficient to warrant the building of a new house of worship. H. J. Preston, architect, and W. H. and T. E. Stewart, builders, are all of Boston. Hon. T. P. Richardson and Mr. Edwin H. Johnson — names honorably known to Methodism — are respectively chairman of building committee and treasurer.

The church lot comprises nearly an acre with a frontage on Park Square of 160 feet, facing it from the north, and adjoining the residence of Harrison Newhall, another honorary member.

The edifice will be of the early English-Gothic style of architecture. The chapel, 91x61 feet, will be in the rear, making the ground plan an Egyptian cross. The church will be 120x73 feet, and with an end gallery will easily seat 1,400 persons. The structure will have all the appointments for religious and social meetings and Sunday-school that may be desirable. It is expected that the church will be dedicated by Jan. 1, 1879. So then at last this grand old society, so widely known and honored, is to have a church edifice worthy of its historic name and high social position in this city.

In the brief notice of the exercises Nov. 14, in the *HERALD*, two names did not appear which should have been mentioned, viz., Bishop Gilbert Haven, D. D., and Rev. C. S. Rogers, pastor of Boston Street M. E. Church. In the Bishop's congratulatory letter were these words: "I rejoice exceedingly over this new step on the part of our oldest and most honored society in New England. The first is the last, and though the last, is also still the first. God, the Father, Son and Holy Ghost bless Old Common Street! May it be old and new for ages to come."

It was a red-letter day worthy of a conspicuous record in the archives of the denomination. The six New England Conferences were witnesses. Several of the former pastors were present, and many clergymen. The felicitations of our local Protestantism were cordial, and the great numbers present manifested the interest of the people. Civil government, represented by his Honor Mayor Bubier, was glad to see another allied Church reborn begun around the Plevna of sin. The friendly newspapers were providential carrier doves, bearing the events far beyond the boundaries of New England. The same old bell cast by Paul Revere had a congratulatory tone, as if in anticipation of swinging and ringing in the tower of the new church.

May the noble men whose hearts and heads and hands are at work in this necessary enterprise long live to enjoy the fruits of their labor! In the *HERALD* of Nov. 22 is the order of service, and I will only say that the occasion was one of great interest. A growing enthusiasm for the new church is evident in the society. Methodism holds a conspicuous place and influence in the city.

Dr. Steele of St. Paul's, and Brother Rogers of Boston Street Church, have contributed a large share of that influence. They have wrought greatly during successive pastorates of three years, and will leave with the regret of the city and with the very strong love of their respective Churches. Fortune will be their future charges.

Dr. Crowell, at Maple Street Church, and Brother Cooper at South Street, are on their first year, and are giving great satisfaction to their people. Both are strong acquisitions to the ministerial fraternity of the city, and their presence is increasingly felt here.

It will be a pleasure for the many friends of Brother Cooper to know that his health is improving by the "sound sea."

Brother Sanderson, although on his fifth year at Trinity, is more popular than ever, and doing an essential work that Bishop Harris should allow him to continue. The old Lynn Common Church heartily says, "God bless all the other Churches and their pastors!" And he and she her pastor feel that the benefit is cordially reciprocated.

A clergyman in a Lawrence church on a recent occasion, discovered, after commencing the service, that he had forgotten his notes. As it was too late to send for them, he said to his audience, by way of apology, that this morning he should have to depend upon the Lord for what he might say, but that in the afternoon he would be better prepared.

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JOHN GREENLEAF WHITTIER.
From the choice poetic offerings in commemoration of Whittier's 70th birthday (Dec. 17), which enrich the columns of the current number of the *Literary World*, we select a gem or two for our readers.

Three Silences there are; the first of speech; the second of desire, the third of thought; This is the lone a Spanish monk, distraught With dreams and visions, was the first to taste.

This little nest of the C., among emphasized The form a as the days an excellent letter is given

Three Silences, commanding each with each Made up the profound Silence, that be sought.

And prayed for, and wherein at times he came.

Myrier sounds from realms beyond our reach.

O thou, whose daily life anticipates

The life to come, and in whose thought

and dream.

The spiritual world preponderates,

Homes of Amesbury! thou too hast heard

Voces and melodies from beyond the gates,

And speak only when thy soul is stirred!

Henry W. Longfellow.

Whittier, the younger singers, — whom thou

Eachulous to be thy staff this day,

What learned they? righteous anger, burn-

ing soul

Of the oppressor, love to human kind,

Peace, stainless purity, high thoughts of heaven,

And the clear, natural music of thy song.

Edmund C. Stedman.

Apologie of Freedom and of Right,

Thou bidst us thy one reward;

The prayers were heard, and flashed upon thy sight.

The coming of the Lord!

Now, sheathed in myth of thy tender

Silencers the blade of truth;

But Age's wisdom, crowning thee, prolongs

Thy eager hope of youth!

Bayard Taylor.

O, pure of thought! Earnest in heart as

pen,

The tests of time have left thee undefiled;

And over the snows of three-score and ten

Stands the unsullied sure of a child.

Paul H. Hayne.

Nay, Whittier, thou art not old;

Thy register is like bold, bold,

For lives devote to love and truth

Do only multiply their youth.

Thou art ten gentle boys of seven,

With souls too sweet to stray from heaven;

Thou art two men of thirty-five,

With wits alight, and hearts alive!

J. G. Holland.

Count not the years that boarding time has

taught,

Sav'd by the starry memories in their

trials.

Not by the vacant moons that wax and wane,

Nor all the season's changing robes entwined!

But bright word, action, breathe, burn,

drive, stir,

Old altars flame whose ashes scarce are cold,

Bind the freed captive plank his broken

chain!

So will we count thy years and months and days,

Poet, whose heart-strings thrill upon thy

lyre,

While kindling spirit lent like Hecl's fire

Its heat to Freedom's faint auroral blaze,

But waste no words the loving soul to fire

That finds its life in duty, not in praise!

Oliver Wendell Holmes.

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George Parsons Lathrop.

The Christian World.

— **MISSIONARY DEPARTMENT.**

— **A PLEASANT WAY OF HELPING A MISSION CHURCH.**

The M. E. church building in the city of Montevideo in South America, was once a theatre. As such it was supposed to have its sitting accommodations pushed to their limits. As a church of Christ it has, singularly enough, become more attractive than when devoted to music and the drama; so that even after 150 sittings have been added, and the occupants of the gallery crowded to within a few inches of the ceiling, it is still found to be *too small*.

If the reader will pause to consider that this has taken place in a Roman Catholic city and country, and that the hearers and worshippers are, with hardly an exception, of Roman Catholic birth and baptism, he will see that the case is peculiar and providential. The Papist believes in holy water, holy images, holy reliques, and holy bricks and mortar; so that before he can worship God in an unconsecrated old theatre, he must overcome a powerful and subtle repugnance growing out of his education and the traditions of his people.

The seating capacity of the church being about 600, if closely packed, the Sunday school (numbering about 300) has quite a hard time of it, i. e., the teachers have, in trying to hold the attention of their classes that are necessarily brought too near each other. This jamming led to the establishment of a branch Sunday-school in another part of the city, which numbers to-day not less than 150 scholars of whom 130 are regular attendants.

The roof of the old theatre is of zinc, laid on wood. When it rains during the services the preacher has to overtax his voice; it is a match between one pair of lungs and several million raindrops dashing down on the head of a great zinc-covered drum. This elemental rivalry is particularly annoying when it happens during our Tuesday-night Spanish prayer-meeting, which has more than 150 regular attendants.

In view of these facts the ladies — and *en passant* the Church can no more make headway without the ladies in South than it can in North America — the ladies are working hard to get up a bazaar, the proceeds of which shall be the nucleus of the funds needed to build a larger church.

The president and leader in this enterprise is Dona Enriqueta Castro Loedel, a niece of Dr. Berro, one of the

most enlightened and universally esteemed ex-presidents of the Republic; and the wife of Don E. Loedel, one of our most energetic, prosperous and honorable merchants. This lady does not, however, need to lean for support on her family tree; she is a host in herself, and *facit principes* in the invention and vigorous application of expedients to make the bazaar a success.

I respectfully ask the ladies of our great Church in the United States to help and encourage this their South American sister, which they may effectually do in the following manner: Send to the address of *Dona Enriqueta Castro de Loedel*, M. E. Mission Rooms, 805 Broadway, New York, some little something useful or ornamental, adapted to attract the eye and awaken the innocent covetousness of a Uruguayan lady or gentleman on the banks of the far Rio de la Plata. You have a hundred such articles in your pretty home, sister. Lay one or two of them upon the altar of sweet Christian benevolence; you will make a great many hearts beat more cheerfully and hopefully by the gift.

The ladies of this Church have Bible readings every Tuesday at 1 o'clock P. M., in the parlor of the church. At the beginning of the New Year Dr. Newman proposes to hold a series of revival meetings.

E. Church on the 4th instant. Although the night was very rainy the church was crowded. Dr. Newman discussed the systems of Confucius, of Brahmas, of Mohammed, and of the great Reformer of Nazareth. For one hour and forty minutes the Doctor held his vast audience bound with the spell of his grand eloquence. Without notes he stood before us painting with words and gestures living pictures that moved and breathed. The money was for the Church. Over one thousand tickets were sold. Dr. Newman during his summer vacation realized on his lectures \$3,700. The proceeds of this lecture make it \$4,200 — all of which he brings home to the Church.

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ZION'S HERALD.

THURSDAY, DECEMBER 20, 1877.

The holiday season is upon us with its vista of delight opening to the little folks, its suggestions of peace and good-will to all. Holiday gifts are in order, Christmas trees are already budding and blossoming and bearing fruit in hidden places, and Sunday school committees have "festival on the brain." Thank God for the blessed sunshine of charity which has so softened the rigors of New England winter as to cause even Puritan eyes to see, and Puritan hearts to enjoy, the social and domestic significance of the Birth-night. Thank Him, too, for all the joy and gladness so soon to rise from multitudes of little ones down here below. But parents, teachers, friends of the vast little army to whose pleasure Christmas seems by common consent turned over, can you not so modify your plans as that the joy of giving shall be added to that of receiving, and the holidays be not one continuous and exclusive take? A Sunday-school festival in which every class hung the tree with its own offerings to less favored little ones, would give to them full as much pleasure as our present way of surfeiting our children at home and abroad. We heard of a large school, not long since, belonging to a wealthy Church whose Christmas "doings" consist of the gathering together by the scholars of such last year's toys and books as are presentable, supplemented by such gifts of clothing as home solicitations will secure. These are arranged, under the teacher's supervision, in packages, labeled with the names of each class, carried up on Christmas morning and piled around the tree in a fanciful grotto built of evergreens for the purpose. They are then carried by committees of the older scholars to poor mission schools and destitute families, where little eyes are brightened and little hearts made glad by this result of a very small amount of forethought and loving work. Do you think the children of that school bring less Christmas rejoicing into their songs of praise than those where a large amount is yearly spent upon boxes of candy which injure their digestion, and toys which seem cheap and poor compared with the costly gifts which they have already received at home?

It has carried no little consternation among insurance officers, to see the unexpected execution of the law which has been freely broken in the instance of two or three presidents of fraudulent companies. It excites pity to look upon a man seventy years of age, like President R. L. Case, sentenced to State Prison for false swearing—fraudulently subscribing his name to an oath to the correctness of false returns—a man hitherto moving in the best society and commanding universal respect. It is said enough to witness the agony of an aged wife and the grief of the stricken children; but his whole business course with his company has been one of abuse to widows and orphans. Perhaps the sets had simply an official aspect to him; he might not have known the whole extent of the public deception and fraud; but he was the man appointed and amply paid to give personal attention to these very things. There is no such thing as official perfidy. It is pure and simple crime to swear to that which one does not know to be true. Singular revelations are constantly made in reference to life insurance companies. More must fail before the community will be safe in relying upon them.

The Congregationalist, in view of the developments at the memorable ecclesiastical council at Indian Orchard, a month since, sent a circular to an hundred Congregationalist ministers in all portions of the land (to both city and rural Churches) asking the two questions: First, whether, in the judgment of the pastor addressed, his own Church and neighborhood had departed essentially from the established faith of the body on the question of everlasting punishment; and second, how far a belief in this doctrine should be considered a prerequisite to the ministry of the Congregational Church. The issue of last week is devoted to the letters received in response to the queries. The result, as summed up, is as follows: Fourteen sent no answer. One was too ill to write at length, and two declined by letter to express an opinion. Three were too remote for the return to come to hand. Eighty answers were received directly to the point. Of this number sixty-seven give unequivocal assurance that, in their vicinity, there has been no

drifting in reference to this doctrine. Thirteen, on the other hand, think there has been more or less modification of opinion among Congregationalists on this question. These answers came from both the East and West, being very equally distributed.

As to whether such a belief should be insisted upon in the installation of a minister, sixty-three declare emphatically their opinion in the affirmative. Eight are not prepared to express an opinion. Six or seven would consider each case on its own merits; while three distinctly affirm that they would have voted for Mr. Merriam. The letters are very interesting, and, on the whole, very assuring as to the intelligent established faith of the Congregational body, in these hours of peculiar liberality of thought and latitudinarianism of doctrine upon what, in many respects, may be considered a test doctrine.

There is no doubt that the Chinese element in San Francisco and other Pacific towns is, in some respects, a nuisance. The Chinese quarter may be offensive to every sense. It may be a nest of malarial diseases. The rapidity of their coming and the number of immigrants may be a serious embarrassment in the adjustment of the wages of laboring men. But there is a right and a wrong way to solve the problem. It is a poor way to abuse and persecute the olive-colored man. It is wicked to place an unjust tax upon him. It is un-American to forbid his entrance into our ports. But by proper and legal sanitary regulations, his mode of living may be made safe to his neighbors and wholesome for himself. His abuse of opium can be properly restrained by law. The country can defend itself by an adequate but not exorbitant tax of a few dollars, from any liability growing out of the sickness or poverty of immigrants, as in the instance of those entering our Atlantic ports, and all just municipal regulations may be instituted to secure the health and orderly lives of these Orientals. And certainly the whole Christian Church of America, now proposing the conversion of the world to Christianity, ought not to be disconcerted by the effort necessary to secure the proper instruction and training of these thousands providentially thrown upon our shores. This evidently would be a more Christian course than to drive him back to his poverty and idleness, or to place a milestone around his neck while he diligently labors among us.

Our Wesleyan exchanges record the early steps of an interesting movement in London. The Methodists have a vigorous German mission in the city, but they have no adequate place of worship. It is proposed to erect a Memorial chapel bearing the name of the devoted Peter Bohler, whose earnest ministrations were so effectual in leading John Wesley into the peace of believing. A public meeting, presided over by the president of the Conference, was held, very appropriately, in Centenary Hall, and a generous beginning to the enterprise was made, in the contribution of five hundred pounds. Ex-President McAulay, whose animated presence and eloquent address many of us on this side of the Atlantic remember, was a leading speaker on the occasion. Among other good things he said, "that while other agencies made the gas and laid the pipes which secured John Wesley's clear conversion to God, Peter Bohler lighted the gas." He thought it was specially proper that Methodism, the world over, should aid in carrying the same light to the fellow countrymen of this simple-hearted and holy German preacher; which is a good text for a speech in favor of our German mission, as well as for the greatly-to-be-desired Peter Bohler Memorial Chapel in London.

Are we, as Christian pastors, in these days doing our whole duty, in settling distinctly before the minds of our young men of business the inevitable law of God's providence, that sin will in the long run reveal itself, and that the way of the transgressor is hard. In view of the startling developments of every week, the sad shipwrecks of those young men who have given much moral and business promise, but who have been tempted by the fascinations of wealth and social position to tamper with conscience and to trample upon the commandments, there should be line upon line, uttered with solemn distinctness, from the pulpit. The perils of business as now conducted, the crime against society and the Church of Christ which one commits whose Christian profession has secured for him a confidence that he could not otherwise have so readily attained, the fearful nemesis in this life which is sure to follow discovery, the injury done to the Christian cause, the wretchedness often visited upon others—trusting friends or dependent family—and the great moral shock to the community—the condition of its property, without affirming that the Church has not yet been fairly awakened to the breadth and promise of the work, to the importance of vigorous co-operation, and to the grateful financial results which, at an early day, can, by proper endeavors, be secured. All go away determined to renew their zeal in securing subscriptions for ZION'S HERALD, both because the paper merits it, and because its enlarged patronage adds immeasurably to a most important denominational fund.

The Association was not incorporated until 1854. It was formed in 1831. The first copy of the paper was printed in January, 1823—almost fifty-five years ago. It was first published by individuals under the official recognition of the New England Conference, which was then appropriately named, for it was the only Conference in New England. At the date of its legal incorporation, its number was limited to twenty, and as a perpetual body it fills its own vacancies and keeps its number at the maximum. Such has been the Christian and business character of its members that, in spite of its responsibilities, it has always been considered

them a *prestige* that men can never have, and have opened to them doors which no masculine fingers have heretofore been able to unlock. There is no line or avenue of purely Christian work from the platform down (or up) to the den of iniquity, where the pure feet of womanhood may not tread, her words be spoken, her hands be伸展ed, and help and sympathy be outstretched; and where the presence and blessing of God will not accompany her, if her aim be simply to glorify Him, and she seek only to do her own work with her own weapons.

Gambling seems to be enjoying a *renaissance* in unexpected places. At the great fairs—the Catholic and the Old South—nearly all their valuable articles are and were sold by raffling. Expressions of popular regard for generals and ministers are determined by lotteries. These are open breaches of law, and a few conspicuous prosecutions would be wholesome.

THE WESLEYAN ASSOCIATION.

The corporation which publishes ZION'S HERALD, and holds and manages the large and productive property upon the Bronxfield Street, bears the title which gives name to the leading editorial paper this week. It is proper that in this issue of the paper, at least, the place of honor should be given to it, as, during the preceding week, its anniversary has been held, and its annual work for the Church has been carefully reviewed. It is emphatically work for the Church that has been accomplished, and not for their own personal advantage, save as they find our Lord's words to prove true in their individual experiences, that "it is more blessed to give than to receive." These burdens they assume without recourse, in case of depreciation or loss, to the publishing house of the denomination, and there have been long periods, in the earlier history of the periodical which they have published, when they have been obliged to carry the weight of oppressive indebtedness; and in its later and prosperous days, they have assumed immense financial obligations for its improvement, and for the ultimate and great advantage of its patronizing territory.

After having been obliged for years to hire money for the support of the paper, when it began to accumulate a capital, they proffered to the New England Conference funds to repay the Book Room the amount received for the temporary transfer of the paper to the Agents in 1828, and also divided fifteen hundred dollars among the several New England Conferences. Nearly all the local *Advocates* are still an annual charge upon the publishing capital of the devoted Peter Bohler, whose earnest ministrations were so effectual in leading John Wesley into the peace of believing. A public meeting, presided over by the president of the Conference, was held, very appropriately, in Centenary Hall, and a generous beginning to the enterprise was made, in the contribution of five hundred pounds. The profits of the paper, as well as the profits of her recognized organ, she looks only to her membership for its support. Something broader and better than a small annual appropriation to the Conferences from the profits of its publication, has been devised. A building, costing about three hundred thousand dollars—a first-class granite block, with three large stores upon the first floor, with a fine and very popular hall for social and public gatherings, with an admirable committee room, a large number of convenient and readily rented offices, with dormitory accommodations for the Theological School, and library and Dean's office for the Law School of Boston University—has been erected and is now under their management. Even in these times of business depression the income of this property, above the mortgage, taxes, insurance and current expenses, annually decreases, to a considerable amount, the indebtedness upon the building. When this is removed or reduced to a limited amount, there will be a large annual sum to be divided among the patronizing Conferences, to be devoted to such denominational objects as they may elect. All the profits of the paper are given to the same object. There is not a Methodist pastor or member of the New England Church that has not a personal interest in its circulation, if he is a loyal son of the Church. All proper endeavor to increase its circulation is the addition of so much to a fund, the value of which, and the amount of which, can be readily estimated. Although these statements have been often made in the paper, and by Agent and Editor at the Conferences, it never occurs that a fresh annual visitor attends an anniversary and witnesses the care and wisdom with which the business of the Association is conducted, and the condition of its property, without affirming that the Church has not yet been fairly awakened to the breadth and promise of the work, to the importance of vigorous co-operation, and to the grateful financial results which, at an early day, can, by proper endeavors, be secured.

During the long period of suspense in the Eastern question, while the Turks were successfully holding the Russians at bay, the English government remained a mute oracle; but the moment it seemed as if Russia were waking up to the consciousness of her waning prestige, and making a desperate attempt before the coming winter to regain some of her lost footing, and perhaps bring the question to a diplomatic, if not a military, issue, England through her Premier and war minister begins again to speak in audible tones.

When there is the slightest possibility of Russia approaching Constantinople, England is bound to speak; for notwithstanding all the utterances of Gladstone, Bright, and others, England is essentially hostile to Russia, and suspects any move in the Orient as having an eventual outlook to an Eastern question. As the average Englishman whether he is Turk or Russian, and there is but little doubt as to the character of his reply. As long as the government can do so, it likes to deal in oracles regarding the question, so that it may be ready to receive what it has been for some time waiting for, namely, something to turn up.

Now the victories of Russia along the Danube, and especially in Armenia, did turn up, about the time of the recent Lord Mayor's banquet in London, and therefore it was not easy to be quiet on this occasion. The English war minister therefore did speak as follows: "If in the course of events England should be called on to draw the sword, I hope it will not be without good reason, and she will not sheathe it again without honor." Now we submit that this is quite oracular language, which any Englishman may interpret to suit himself, and so all opinions can here be gratified. But the question is, Will England draw the sword? To which we answer, Not as long as she can effect her purpose by slippery diplomacy, or by the errors or misfortunes of her rivals. Lord Beaconsfield says in the banquet so many words, that England has so far attained her object in this struggle—which is, to let Turkey prove that she is stronger than her reputation, and able to avert the curse of her enemies. Any lapse on their part gives its foes an advantage they are not slow to improve, to create distrust. It cannot be denied that the administration has made some appointments that are indefensible on any theory of civil service reform; and they are flung in its face by those who are fighting reform, very

an honor to be invited into its corporation. But one of the original, legal corporators—Jacob Sleeper, esq.—remains in his number, or on this side of the eternal veil; he was also a member of the Association at its formation in 1831. Among its members have been included some of the best-known and most worthy of the Methodist laymen of Boston and vicinity. Its extended and carefully-preserved records bear touching and honorable tributes to the memory of such men as James Hutchinson, David Patten, Albert H. Brown, Dr. A. B. Snow, Noah K. Skinner, Josiah Brackett, Thomas Paten, senior, Ezra Mudge, Benjamin H. Barnes, John Gove, John Borrowscale, Isaac Rich, Norton Newcomb and David Snow. The names that have filled the vacancies made by the departed are worthy to occupy the chairs of their predecessors, and long may it be before their fellow-members offer to them the same final expression of regret and grateful remembrance.

The truth is, that England's power is moral far more than material, and her statesmen and soldiers know this well. The English lion can yet roar lustily, but the real strength of his lions is fast waning. The English soldier is a capital fellow, and the officers of the army, especially since the abolition of purchase of place, are skillful and brave; but in size, what is the English army in comparison to those of the continent—Germany, Russia, France? In the war of the Crimea the English learned how insignificant are their land forces beside those of the French, and for this reason many of her wisest heads have long been trying to alienate the nation from the traditional interference with continental conflicts. Therefore she has managed, under cover of humanitarian or religious reasons, to keep out of active warfare, which has been the part of wisdom and national interest.

About all that was gained over Russia in the war of the Crimea was the destruction of Sebastopol and the exclusion of Russian war vessels from the Black Sea by forbidding to them the passage of the Dardanelles. This was enough to humiliate Russia and cause her Emperor Nicholas to die of a broken heart; but it did not greatly alter the relative status of the respective nations in conflict. In the beginning of this present contest England declared that Russia had no right to begin a war with Turkey because of the oppression of the Bulgarians; and this is, without doubt, the ruling opinion of England, not because she is opposed to the protection of the Bulgarians, but because she believes that this is not the veritable reason of Russia's aggression into the Danubian principalities.

It is true that the Emperor Alexander gave his word in the beginning of this strife that it was not for conquest, but for the defense of his religious faith; but it is clear that England does not believe this, nor does the world at large. For now that the Russians have pretty nearly possessed themselves of Armenia, there is talk of a cessation of hostilities and compromise by giving to Russia a goodly piece of that country, as Catherine the second gained a foothold on the Black Sea, in time, in the same way. And now that the end for the present appears to be approaching, without any great detriment to England's interests, her Premier speaks in tones that are regarded as flattering at the court of the Czar as well as at the Sublime Porte. But at the present moment it looks as if the powers engaged in this struggle are about to let England enjoy the position that she has assumed. She chose to count out during the strife, and they will probably choose to count her out in the conclusion. It is probable that from the beginning of this war there has been a secret treaty among the three empires—Russia, Germany and Austria—as to how far this might be allowed to proceed; and they will likely yield it.

It is for the people to enforce their compliance. Reform must not be abandoned because it has met a check; it must be urged with fresh spirit and determination.

Looking now to the results following the Southern policy, so called, there are some things to cheer and gratify the patriot. The admission of Butler of South Carolina to the Senate is not, indeed, a pleasant thing to contemplate, nor the manner in which it was brought about. It has been asserted that the Republican party in the South was dead. There are some significant marks, however, of a resurrection. It is dormant, perhaps, or, more properly speaking, it is quiescent until it can be organized under other and more worthy leaders. There was enough of it in one county of South Carolina to elect a negro Republican to the State Senate, last week, by a majority of a thousand, in spite of strenuous efforts of the Democracy; and, what is quite as significant, the election was entirely peaceful, and the result is honorably accepted. In recent elections in Georgia and Mississippi the Republicans have not made much show, as a party; but in several instances the regular Democratic candidates were defeated by "independents," and the negro vote was eagerly solicited by both sides; while there are some cases, we believe, where the Democrats have elected negroes to office. This is the beginning of a condition which, if it comes to any maturity, offers the best solution of the Southern question.

There cannot long, as human nature ordinarily develops itself, be but one party in the South. It will divide on account of the personal ambitions of politicians, and ultimately will divide on national questions not dependent on the prejudices of the war or the anti-war period. When the whites are divided, the colored voter will be safe, for he will be solicited and protected by either party. His freedom, his person, his property and his civil rights, will be much better secured under such circumstances than they could be by the United States army. Interest is a better guarantee of justice than force. And in this connection the decided testimony of some of our most judicious and observant ministers that the negro is safer and more prosperous now than at any other period since the war, ought to count for much.

Every honest man, every Christian man especially, who believes the business affairs of individuals and nations ought to be conducted on a higher moral plane than selfish calculations of how we can comply with the letter of an obligation and violate its spirit for gain, should rejoice at the noble stand taken by the President in his message concerning the currency. There is great reason to fear that Congress in both branches is about to commit an enormous wrong in this matter, one which will disgrace the honor of the nation in the financial markets of the world, and debauch the moral sense of the people. It is, and will always be, a source of honest pride to every right-minded New Englander that the representatives from this section of the nation have not yielded to the delusion that it is permissible for the nation to cheat its creditors. When the greenbacks were made a legal tender, and it was possible for State governments to pay their debt and interest in a depreciated currency, Massachusetts, at great sacrifice, refused to take a mean ad-

antage of her creditors, and paid all her obligations previously contracted, in gold. She is reaping to-day, and always will reap, a splendid advantage for her rigid fairness in this matter, which will repay her for the cost over and over again. She is proving anew in her experience that honesty is the best policy, apart from all questions of right. It has happened that in the currents of change silver is now a depreciated currency, being to-day worth less than gold; and it is proposed that the government play the sharper with its creditors and pay them off in silver. The President, like an honest man, protests vigorously and firmly. It may be that Congress will pass an act to this effect over his veto, but we trust Providence will save the nation from making such a record, the dishonor of which would not be outlived in several generations.

With regard to the particular issue

on which the administration was defeated last week, the President ought to have been sustained. Because the New York Custom House officials have been most guilty and most conspicuous in the abuse of their offices for political wire-pulling, their removal was in a sense a test case. But nothing could well exceed the bungling management in the matter. When the President last summer issued his famous order, forbidding office-holders to participate in the management of causes and campaigns, the officers of the New York Custom House defied it openly and contemptuously. Instead of removing them promptly, and putting new men in their places who would respect the requirements of their official superiority, the President tolerated their defiance and left them in power, with every advantage to organize opposition to him. They were Senator Conkling's men, and the Senator made himself the champion of their cause. Since the Senate met, he has been active in organizing opposition to the confirmation of the men who were nominated in their places, and has been successful. It is not strange. The reform which the President has proclaimed takes away a usurped power of senators to dictate the nominations of the executive, and it was to be expected that they would not willingly yield it.

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The Congregationalist has an able editorial upon the late interpolation of the Executive in commuting the punishment of the Joy from the death penalty to which he was sentenced, to imprisonment for life. The strong words of the writer in reference to the danger of executive interference with the decisions of the courts are worthy of being carefully considered. The interpolation of this branch of the government, after a careful and protracted trial before a judicial bench, every way prepared to guard the accused, and wisely to administer the sentence of the law, is a very delicate matter, and may have a very serious effect upon the growth of crimes of the gravest character. In this case, although the circumstantial evidence was of the most convincing character, there was the space of many minutes unaccounted for between the prisoner's entrance with the murdered man and the discovery of the crime, admitting the possibility that another person may have intervened and perpetrated the terrible act. Nearly every official and unofficial person that has approached Joy since his trial, has been singularly impressed with his constant assertion that he was not guilty of the crime, and that the true criminal would yet be discovered. Doubtless it was the power of the truth of this solemn assurance that caused the majority of the Executive Council to waver, and vote for a sentence, which, if faithfully executed, is only a protracted death, after all. And certainly in such a case executive leniency should go no further without positive testimony.

France is tranquil. The protracted crisis is over. The collision which seemed last week inevitable, and which, owing to the strange vacillation of the President, excited the most serious alarm, has been arrested. It was a bitter pill to MacMahon to accept Gambetta's dilemma, and either "submit or resign." It is said that he decided at first on the latter, on being convinced that further resistance on his part to the emphatic will of the people would end in revolution, and actually wrote out and signed his letter of resignation. But he yielded to better counsels, and M. Dufrene has succeeded, at last, in forming a ministry from the Left, which is satisfactory to the dominant party, and by whose advice the President agrees to shape his future policy. His message to the Assembly was read in both Chambers on the 14th, and made a good impression. The leading journals, except the clerical, which are, of course, bitter in their comments, warmly applaud the new adjustment and congratulate the country on the restoration of harmony and the brighter outlook. On Saturday the Chambers promptly voted the direct taxes and "gave the government a two months' vote of credit" — a practical vote of confidence.

We have received the first number of the *Sunday Afternoon* — Rev. Washington Gladwin's new monthly periodical. It is a handsome pamphlet of 96 pages, published in excellent taste, on good paper. It has the aspect and air of some of the English periodicals which have been on our list. It is certainly not a devotional magazine, or purely confined to what might be esteemed Sunday reading, like the *Religious Magazine*, but it is of the same character as the periodical published by the English Tract Society, called the *Day of Rest*. Probably it is as well adapted to the day as a large proportion of the religious newspapers, while it is much more elevated in its style, of far higher literary character, and much more wholesome every way than some of them. The corps of writers is ample and of the highest character: Prof. G. P. Fisher, L. W. Bacon, W. M. Bicker, among the grave; Habberton, Susan Coolidge, Rose Terry Cooke, Elizabeth Stuart Phelps, and Horace E. Scudder among the more immediately literary writers. The contributions of the editor are large and admirable. We read with some surprise and great pleasure the short editorial essay on Drifting. It might have been put even stronger; some have even dared to fear that the accomplished editor, himself, is occasionally unaware of the strength of the tide around him. But the periodical starts off finely, giving good promise that it will easily create for itself a channel, and become one of the necessary and prized currents of pure literature.

We always considered the *Pittsburgh Advocate* to be well "clothed," as well as in its "right mind." It seems, however, that its suit was hardly big enough, or neat enough, or fresh enough, for its rapid development and sharpened taste, and so it has doffed the old and donned a "new garb" — very handsome and every way worthy of ability and stature. Always welcome in old and well-known apparel, it will be all the more welcome in the new.

The Congregationalist loses the able and graceful editorial services of Rev. Edward Abbott on the first of the coming year. We suppose he proposes to give himself entirely to his editorial chair on the *Literary World*, which is becoming the leading and most reliable critical journal of the country. Mr. Abbott is one of the fairest as well as most intelligent of literary critics.

The publishing committee of *Our Union*, the official organ of the Woman's Temperance Union, has elected Mrs. Hannah Whittall Smith and Mrs. Mary T. Burr editors, and Mrs. Cornelia Alford, publisher, for the coming year.

Lothrop & Co.'s promised *Boston Book Bulletin* makes a fine appearance. Its critical notices are written by a variety of well-known literary men, and are all the more interesting, if not more valuable, on this account. Its record of current books from the leading houses is full and useful. It will be welcomed by libraries and book purchasers.

Particular attention is called to the appeal for some little gift for the bazaar, to be held in behalf of our Church, in Montevideo, South America, concerning which Brother J. F. Thompson writes in full, on our 3d page. Be sure and read the article and act out the charitable prompting to do a worthy deed.

Mr. Charles W. Pearce, with his wife and daughter, left for a year's tour in Europe last Saturday. We heartily wish them a safe, prosperous, and pleasant voyage and tour.

Chaplain D. H. Tribou, U. S. N., has recently reported for duty on board the U. S. *Wabash*, the receiving ship at Charles-town Navy Yard.

H. Prescott, the Hellenite, continues to labor with feeble Church ten months in a year, and can be addressed at Newton Center, or at Otis, Mass.

The fall of Plevna, on the 9th, after a long and heroic resistance, the skill and bravery of which were magnanimously recognized by the captors in their treatment of Osman Pasha, is generally recognized as decisive. The subsequent defeat at Metzica and Servia's proclamation of war against Turkey were scarcely needed to convince the latter of the helplessness of its cause. The Ottoman forces under Suleiman Pasha and Me-

hemet All are confessedly unable to cope with the Russian army elated by victory and strengthened by the release of 120,000 men from the investment of Plevna. The English Consul at Erzeroum has been ordered by his government to leave that city, whose capture is only a question of time, and a brief time at that. Further military operations will probably be suspended to await diplomatic action, the Porte having sent a circular to the signatory powers of the treaty of 1871.

Dr. George M. Steele sends us the twenty-eighth annual catalogue of Lawrence University, Appleton, Wisconsin. The picture of the institution, which forms the frontispiece, is very attractive. It has a large and accomplished faculty of six male professors and two ladies. In all its departments it numbers 91 pupils. In the preparatory and commercial schools it has 116 students, with 49 in music and art. The church has no more or less successful educator than the head of this growing college — a son of New England and an alumnus of Wesleyan.

We have the most satisfactory evidence that our excellent friend, Dr. H. P. Torrey, is at his post on the memorable and much beloved Kent's Hill. We have received under his sign manual the last catalog of the Maine Wesleyan Seminary. It is evidently flourishing under his large and efficient faculty. It has had in attendance during the three past terms 556 students. The fall and spring terms numbered over two hundred. Of how many men can it be said, intellectually and morally, "He was born to this," and it will "be better farther on?"

W. F. M. ANNIVERSARY.

The quarterly session of the Women's Board of Foreign Missions for New England was well attended Wednesday, Dec. 12, at Broadmoor Street, M. E. Church. Mrs. Rev. Dr. Patten presided. The Scriptures were read by Mrs. Claffin, and prayer offered by Mrs. Alderman. Mrs. Taplin, corresponding secretary of the board, read her report, which contained abundant proof that the work is prospering in Mexico, South America and Japan. The scholarship system is second to very few in Pekin and Moradabad. Mrs. Claffin read the report of Mrs. Martin for the Providence Conference. Mrs. Rev. G. J. Judkins, of Concord, N. H., presented a report showing the work in New Hampshire. Mrs. Taplin also encouraged report from Burlington, Vt., and also one from the Maine Conference. A letter from Miss Whitley of Tokio, was read by Mrs. Bullock of Chichester, and one from Mrs. Campbell of Pekin, and Mrs. Cushing of Asland, after which came Mrs. Alderman's report for the New England Conference. All the papers showed that the work of women in the missionary field is increasing. One of the pleasant things of the afternoon was the reading of a letter from Miss Thoburn, first missionary at Lucknow, India, telling about herself and the Cawnpore school. The committee to report a list of officers at the next annual meeting is Mrs. Silas Pierce, Mrs. J. P. Magee, Mrs. Rev. R. E. Meredith and Mrs. Judkins.

Enforcing the license temperance law in New York is called fanaticism. It has been so long since anything of the kind has been done, that some respectable men, as the world goes, look upon it as abuse of power and cruel persecution. It is a little strange, but entirely wholesome, to see from three to six hundred illegal rum-sellers committed at one time to station houses. Would that such a spectacle might be seen in Boston!

The Depository under our office is taking on its holiday guise. Our friends will find abundance of provision made to meet all the exigencies of holiday gifts for old and young, useful and beautiful, pictures and volumes, ornaments for the table and mantel. The special holiday literature of this season is both valuable and elegant. Whatever our readers see announced in the public prints can be found on Mr. Magee's counter, or will be obtained by him. We advise our friends to give him an early call.

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The slightly *District Methodist*, whose quarterly visits during the past three and a half years have made its face familiar and welcome to a large circle of readers, utters its valetudinary in its last issue. The organ of a very energetic and successful Presiding Elder, its term of life closes with his term of office. Brother Whitaker has made his little sheet very useful in disseminating religious intelligence, appointments, etc., and in stirring up the Churches on a great variety of subjects by its vigorous appeals. His paper will be much missed.

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Don't forget the Massachusetts Bible Department, No. 8 Beacon Street, in making your selections for holiday gifts. That fine depository of Divine truth is full of editions in every style of binding, and rich and poor may be used.

Over a column of Church matter in type is crowded over for our next issue.

FREEDMAN'S AID ANNIVERSARY.

The tenth anniversary of this society was held at Springfield, Mass., Dec. 9-10. The pupils in the city and vicinity were supplied in the morning by visitors, and collections for this society were taken.

The anniversary commenced Sunday evening at State Street church, Dr. J. H. Trowbridge presiding. Thoughtful and eloquent addresses were delivered by Rev. R. H. East of Fall River, Mass., and Chancellor Haven, to a large and appreciative audience. Monday morning, the brethren who had abroad entered the Presbyteries, and strengthened by the release of 120,000 men from the investment of Plevna, the English Consul at Erzeroum has been ordered by his government to leave that city, whose capture is only a question of time, and a brief time at that. Further military operations will probably be suspended to await diplomatic action, the Porte having sent a circular to the signatory powers of the treaty of 1871.

Dr. George M. Steele sends us the twenty-eighth annual catalogue of Lawrence University, Appleton, Wisconsin. The picture of the institution, which forms the frontispiece, is very attractive. It has a large and accomplished faculty of six male professors and two ladies. In all its departments it numbers 91 pupils. In the preparatory and commercial schools it has 116 students, with 49 in music and art. The church has no more or less successful educator than the head of this growing college — a son of New England and an alumnus of Wesleyan.

We have the most satisfactory evidence that our excellent friend, Dr. H. P. Torrey, is at his post on the memorable and much beloved Kent's Hill. We have received under his sign manual the last catalog of the Maine Wesleyan Seminary. It is evidently flourishing under his large and efficient faculty. It has had in attendance during the three past terms 556 students. The fall and spring terms numbered over two hundred. Of how many men can it be said, intellectually and morally, "He was born to this," and it will "be better farther on?"

W. F. M. ANNIVERSARY.

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Enforcing the license temperance law in New York is called fanaticism. It has been so long since anything of the kind has been done, that some respectable men, as the world goes, look upon it as abuse of power and cruel persecution. It is a little strange, but entirely wholesome, to see from three to six hundred illegal rum-sellers committed at one time to station houses. Would that such a spectacle might be seen in Boston!

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